

IshvarA. Athah and Atra make Atho Atro. Shat
 united with
 Iman make Shat Itnan. Amih and Ashvah make
 Ami Ashva.
 Shat and Ashya mak* Shada'sya, Tat and Navak
 make Tanna-
 vik. Tat and Chard: make Tachcharet Tat and
 Lun&ti
 make TallunatL T*t and Jalam make Tajjalam. Tat
 and
 Shmashinakatn make TatShmashinakam. Sugan
 and Atra
 make Sugannatra* Pachan and Atra make
 Pachannatra.
 BhavSn And Chid^yati-Bhavamshchhidayatii
 BhavSn and
 Jhanatkir make Bhavin Jhanatkira. Bhav&n
 and Tarati
 make Bhavimsterati. Sam and Smrit&m
 combinedly make
 Samsmntam. Bhav&n and Likhati unitedly make
 Bhav&m-
 Hikhati. T4rt and Shete unitedly make
 Tafnschchh<fte.
 BhavS.n, Shete Api, Ami and Idrisham
 combinedly make
 Bhavang Shetepyameeddsham. Tvam and
 Karoshi com-
 binedly make Tvamkaroshi. Tvan arvd Tarasi
 make Tvanta-
 rasr, * Sat and Arohanam make Sad^r
 Chchanam, Kah and
 Ibdtra make Ka Ihatra.

There are sk forms of SamsLsas, such as (l)
 tlie Karma-
 dh&raya etc., of which the term Shaddvija forms
 an illustration.
 The term Trivedi furnishes the example of Dvigu
 Sam&sa.
 TalkritaschsL, Tacfarlhascha, and Vrikabhiti, etc.>
 are the illus-
 trations of ,Ta:tpurussha SamSsa, whereas the
 terms Tattvajna,
 . Jn4na-dask|sha, etc., illustrate the forms of
 Vahubrihi Samisa.
 ^Examples <j>f the Avyayibh&va Samisa always
 commence with
 the" iBterjectional prefixes of Adhi, etc., while
 the terms
 such as Devarshi-Minava, etc., furnish the

instances of the
Dvanda Samftsa. The terms such as Pandav5s,
Shaiva-r
V*&hma, and Brahm^ti dfe the illustrations of the
applied

Taddhita:

The terms ttevagni, Sakhi, Pati, Anshu,
Krashtu,
Svayambhu, Pita iPitri); Nri (Nf), |Prash4std
(Prashastri) .
FJ, Gau, and Glau, though included within the
group of
Adajanta words belong to the masculine gender.
Similarly,
the group of Halant* wpjds cdnsisting of the
terms Ashra,
Juk, Kshlbbuk^ Kravyad, Mrigabedh, Atmin,
R4jan, Yuvan,